no specific authority for the choice of any particular place of worship is found in the Vedanta which declares: "In any place which renders the mind easy, man should adore God ".

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" The Veda illustrates the mode in which we should worship the Supreme Being, *viz., "To God we should approach, of Him we should hear, of Him we should think, and to Him we shoidd attempt to approximate ",* The Vedanta also elucidates the subject thus : *(< The three latter directions in the above quoted text, are conducive to the first, viz., tt Approaching to God."* These three arc in reality included in the first (as the direction for collecting fire in the worship of fire), for we cannot approach to God without hearing and thinking of Him, nor without attempting to make our approximation; and the last, *vis.,* attempting to approximate to God, is required until we have approached Him. By hearing of God is meant hearing His declarations, which establish His Unity ; and by thinking of Him is meant thinking of the contents of His law; and by attempting to approximate to Him is meant attempting to apply our minds to that True Being on which the diffusive existence of the Universe relies, in order that by means of the constant practice of this attempt we may approach to Him.

The Vedanta states that *<(Constant practice of devotion is necessary, it being represented so by the Veda >f* and also adds that " *we should adore God till we approach to Him and*

even then not forsake His adoration, such authority being found in the Veda."

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" The Vedanta shows that moral principle is a part of the adoration of God, *vis.,* " *A command over our passions and over the external senses of the body, and good acts are declared by the Veda to be indispensable in the mind's approximation to God', they should therefore be strictly taken cave of and attended to, both previously and subsequently to such approximation to the Supreme Being '| i.e.,* we should not indulge in our evil propensities, but should endeavour to have entire control over them. Reliance on and self-resignation to the only True Being, with an aversion to worldly considerations, are included in the good acts above alluded to. The adoration of the Supreme Being produces eternal beatitude, as well as all desired advantages."

As regards the number of Upamshads, Max-Muller estimates them at 170. But those that have been referred to in the *SanJzitas, Bvahmanas* and *Aranyakas* alone are considered as genuine and the rest, most of which were treatises of inferior and alien character, as spurious, having